Centennial Exercises

of the

Grand Council of Royal and Select Masters

of Massachusetts

held at

Masonic Temple

Boston, Massachusetts

June Fifteenth, 1926

Organization 1926

Grand Master
M ∴ I ∴ ARTHUR D. PRINCE

Deputy Grand Master
R ∴ I ∴ HARRY E. STEVENS

Grand Principal Conductor of the Work
R ∴ I ∴ EDWARD M. WOODWARD, JR.

Grand Treasurer
R ∴ P ∴ WALLACE C. KEITH, M.D.

Grand Recorder
R ∴ I ∴ FREDERICK T. COMEE

Grand Chaplain
I ∴ FREDERICK W. HAMILTON, D.D., LL.D.

Grand Lecturer
I ∴ ALDEN B. HEFLER

Grand Master of Ceremonies
I ∴ ALBERT D. MILLIKEN

Grand Captain of the Guard
I ∴ JOHN A. CROSIER

Grand Conductor
I ∴ JUSTIN W. SHRADER

Grand Steward
I ∴ WALDEMAR L. SJOSTROM

Grand Sentinel
I ∴ JOSIAH T. DYER

Program

OPENING

RECEPTION OF DISTINGUISHED GUESTS

Shepherds Sunday Song . . . . . *Kreutzer*
Lowell Masonic Choir

Welcome . . . . . M ∴ I ∴ ARTHUR D. PRINCE

Historical Address . . . . . M ∴ I ∴ EDWIN S. CRANDON

Speaker of the Day
JAMES STANLEY DURKEE, Ph.D.,D.D.,LL.D.
President Howard University, Washington, D. C.

Hallelujah . . . . . *Beethoven*
Lowell Masonic Choir

CEREMONY OF DEPOSIT

Hail Glorious Morn . . . . . *Dow*
Lowell Masonic Choir

Address . . . . . M ∴ P ∴ BERT S. LEE

Benediction . . . I ∴ FREDERICK W. HAMILTON, D.D.,LL.D.

Abide with me . . . . . *Dow*
Lowell Masonic Choir

Anniversary Committee

M ∴ I ∴ Arthur D. Prince
R ∴ P ∴ Wallace C. Keith
M ∴ I ∴ Dean K. Webster
R ∴ I ∴ Eugene A. Holton
R ∴ I ∴ Olin D. Dickerman
R ∴ I ∴ Frank S. Elliott
I ∴ Alden B. Hefler

Reception Committee

M ∴ I ∴ Dean K. Webster
Chairman

M ∴ I ∴ William B. Lawrence
M ∴ P ∴ John Albert Blake
M ∴ I ∴ Edwin S. Crandon
M ∴ I ∴ Edgar W. Evans
R ∴ P ∴ Wallace C. Keith
R ∴ I ∴ Harry E. Stevens
R ∴ I ∴ Edward M. Woodward, Jr.
R ∴ I ∴ Frederick T. Comee
I ∴ Frederick W. Hamilton
I ∴ Alden B. Hefler
I ∴ Albert D. Milliken
I ∴ John A. Crosier
I ∴ Justin W. Shrader
I ∴ Waldemar L. Sjostrom

Lowell Masonic Choir

Comp. Ora W. Hardy, *President*
Comp. Ferdinand Lehnert, Jr., *Director*

Organist

Comp. R. Franz Reissmann

A Short History of the Grand Council of Royal and Select Masters *of* Massachusetts

Prepared for the 100th Anniversary, 15th June, 1926

By Edwin S. Crandon
Past Most Illustrious Grand Master
(*1906–07–08*)

With the end of the American Revolution, followed by what John Fiske has described graphically as "The Critical Period of American History," resulting in the establishment of the American Republic, the Masonic Institution took on renewed animation and in its so-called "higher degrees" soon began to assume the shapes so familiar to us today. The organization of Grand Royal Arch Chapters was accompanied by the taking form of Knight Templary, largely under the inspiration of the enthusiastic and versatile Thomas Smith Webb and somewhat later by the codification of the Scottish Rite. As the nineteenth century dawned the first evidences of cultivation of the Royal and Select Master's degrees appear in the conferring of the same under special warrants by traveling Scottish Rite Masons. Toward the end of the first quarter of the last century, organizations of those who had thus received the degrees into Councils began to be noted.

These early Councils were scattered all over the country, some of them in small country towns, some of them working the Royal Master's degree only, others the Select only. The notable cultivation of the Super-Excellent degree has taken place since the Civil War. Broadly speaking, the Cryptic degrees form a part of the system in which all Masonry centers: the loss and recovery of the Word. They came into existence and were introduced into America

under the auspices of the Scottish Rite, which later turned the control of them to Grand Chapters in numerous cases, two of which Grand Chapters — Virginia and West Virginia — maintain such control today. In the other states control gradually was assumed by Grand Councils composed of the individual Councils.

A committee from the Grand Chapter of South Carolina reported in February 1829, that Dr. Dalcho and others received the Royal and Select degrees in the Lodge of Perfection in Charleston. The same committee reported that when the Grand Council of Princes was established in 1788, Joseph Meyers, Deputy Inspector, deposited in its archives certified copies of the Royal and Select degrees from Berlin in Prussia and that from 1788 the grand officers and Supreme Council of Inspectors General at Charleston had conferred these degrees and in 1828 there were a number of Councils of Select Masters south and west under their authority. Some of the early heads of Scottish Rite bodies in Charleston later settled in Baltimore, where the Council degrees were worked early in the nineteenth century, appendant to the Royal Arch. As late as 1816 Philip P. Eckel at the fourth meeting of the General Grand Chapter argued for the union of Council degrees with the Royal Arch. He was defeated, returned to Maryland, organized the Grand Council of that State and commissioned Jeremy L. Cross as General Grand Lecturer with the right to erect and establish Councils of Select Masters, and later of Royal Masters also. Cross organized many Councils. In 1870 the Scottish Rite abandoned all claim to control of the Cryptic degrees and from then for the next ten years Josiah H. Drummond did effective work in promoting the organization of the General Grand Council of the United States.

Eckel's Grand Council of Maryland, with some others in the South, did not survive the anti-Masonic agitation consequent upon the Morgan excitement. Of the Grand Councils that maintained organization over that period Connecticut ranks as number one, dating from 18 May, 1818 with New York second, organized 25 January, 1823. The Grand Council of Massachusetts was organized June

15, 1826; at that time there were in Massachusetts Councils at Boston, dating from 1817 and working the Royal Master's degree only; Springfield, 1817, working the Select Master's degree only; Salem, 1818; Medfield, Brimfield, Princeton, Sheffield, Greenwich, Sutton and Newburyport. A convention had been held at Brimfield, 8 February, 1826, under a circular of invitation from Springfield Council, at which it was voted that the various Councils send delegates to a convention in Boston. At this convention six Councils were represented and it was voted to organize and to adopt a constitution.*

* There has been much speculation as to the reason why Ahasuerus Council was not in the Grand Council at its inception. The following letter found among the records of Ahasuerus Council throws some light on this matter.

The outside of the communication bears this address:

"Companion Recorder of the Council
of R. & S. Masters,
Lowell, Mass.

Care of the
Stage Driver,
Mr. Burroughs.

Boston, August 8, 1827

Companions:

The Council of R. and S. Masters at Lowell have been indirectly made acquainted, I presume, that a Grand Council, for the State of Mass. was organized in June 1826, and its officers chosen.

A Constitution was framed by a Convention of Delegates in the month of February preceding (a copy of which I send you) and ratified in June by all the Councils represented and which were previously known to have existed.

It was afterwards ascertained that a very respectable one was organized or organizing at Lowell. Had it been reasonably known, your Council would have been invited with all others to attend the conventions above named.

Parchment copies of a few Charters, say about a dozen, were prepared.

If your Council wish to unite with the others, as it is presumed it will, as parties to the Gd Council, and wish a Charter made out as an original member, for a fee of $5. it will

be gratifying to the Gd Council so to admit yours. If not, the fee in future, as you will perceive by the Constitution, will be $40.

A line from you on the subject as soon as convenient, addressed to Abraham Dame, Esq., the M. I. Gd Master, or to the Grand Recorder will be duly noticed. Compn Joshua Holden, Master of the Exr, of the Boston Council, will in my absence in the country, in a few days hence, act for me until my return. An early reply by some member of your Council who may be coming to town and dropped into our Post Office or delivered to Comp. Dame will be esteemed a favour, as I would like, if possible before I go, to be able to engross a Charter for you and affix the seal.

I am, Companion, (not having the pleasure to know your name)

Very Respectfully and fraternally,
Thos, Payson,
Gd. Recorder.

P. S.

Will you, if you can, acquaint me, how cheaply, I could get well boarded for, in your place, or its vicinity with a room to myself and fire in winter if it should be wanted?

What is the title of your Council, or is it any other than the Lowell Council."

It is evident, therefore, that the reason why Ahasuerus Council did not become one of the original members of the Grand Council is because of its existence not being known.

Organization of Boston Council in 1817 does not appear to have been under authority from any Grand body, but Columbian Council, New York, recognized it. Nine Royal Arch Masons who had received the Royal Master's degree, formed a Council of Royal Masters, later adding the Select and still later the Super-Excellent degrees. Springfield Council was organized under a warrant issued by Jeremy L. Cross. Salem, Newburyport and Adoniram, of Medfield were organized under authority of Boston Council, while the organization of Councils at Brimfield, Princeton and Greenwich probably was under Cross warrants, that at Sheffield coming from the Grand Council of New York. The source of Hiram Council's warrant is unknown. It was later moved to Worcester and with Boston, Springfield and Salem Councils, is on the active list today. The others long since ceased from working. Since the revival from the

lethargy of the Anti-Masonic excitement but one case of a surrendered charter has been recorded in our Grand Council and in that one the Council revived, resumed its Charter and is one of the most active today. In several cases Councils have removed from one town or city to another, but we claim with some pride that the Cryptic family of Massachusetts has no record of an "Ahishar."

I am minded to place on record here an interesting bit of history as bearing upon the organization of early Councils in small towns prior to Grand Council organization. In Vol. 3, bulletin No. 1, (1903) of the Nantucket Historical Association, entitled "A Century of Free Masonry in Nantucket," by Alexander Starbuck, occurs the following:

"The origin of Cryptic Masonry in Nantucket is even more obscure than that of Capitular Masonry. The first suggestion of it is found in the records of Union Lodge. The record of August 12, 1823 says that 'Rev. Stephen Bailey and Benj. Brown as a committee from the Council pray for the use of this Hall to hold the Convocations in.' A Committee was appointed and instructed 'to let the Hall according to their own feelings.' This indicates that at that date a Council of Royal and Select Masters was in existence, but when it was organized, or under what authority, are problems as wrapped in obscurity as the origin of Speculative Masonry. The Grand Council of Massachusetts was not organized until June, 1826, about three years afterwards. [Foot-note:—The early Grand Council records are very imperfect, and there seems to be no mention of a Council at Nantucket. The name probably was Unity. As in other bodies, the titles of the officers have been somewhat changed in these later years.]

"In the 'Inquirer' [weekly Nantucket newspaper] of December 16, 1823, there is mention of Unity Council of Royal and Select Masters, and on January 3, 1825, the 'Inquirer' published the following list of officers of what it then calls Union Council: Companions George Cannon, Esq., M. I. Grand Master; Isaac W. Whitman, Esq., Illustrious G. M.; Josiah Hussey, Esq., I. Conductor of the Work; S. H. Jenks, Master of the Exchequer; James F. Chase, Recorder; Henry M. Pinkham, Senior Grand War-

den; Wm. P. Stanton, Junior Grand Warden; Benjamin Brown, Master of the Guards; Elisha Starbuck, Inside Sentinel; Wilson Rawson, Outside Sentinel. This is absolutely all that has come to light concerning this Council up to the present time."

Recurring to the organization and Proceedings of the Grand Council of Massachusetts, a pamphlet embodying the facts as outlined was published by the Grand Council in 1874, forming the first in the series of printed Proceedings which cover the century's activities. This pamphlet contains the records from 1826 to 1859, inclusive. The Councils actually represented at the organization, 15th June, 1826, were Adoniram of Medfield, Boston, Brimfield, Hiram of Sutton, Salem and Springfield. Companion Abraham A. Dame of Boston Council was the first Most Illustrious Grand Master, Companion George Bliss, Jr., of Springfield Council the first Deputy Grand Master, Companion Edward A. Raymond of Boston Council the first Grand Conductor (as the third officer was then called), with other Grand Officers as follows: Rev. Paul Dean, Grand Chaplain; Henry Brewer, Grand Master of the Exchequer; Thomas Payson, Grand Recorder; Walton Felch, Grand Captain of the Guards; Charles Onion, Grand Steward and William Knapp, Grand Sentinel. At the first semi-annual meeting, held in Boston, 13th December, 1826, a charter was voted for a Council at Newburyport and the Council at Princeton was recognized, but the Newburyport vote was reconsidered and it was voted to furnish any established Council a new charter on payment of the customary fee. At the annual meeting in June, 1827, at Springfield, four Councils were represented and none of the first three Grand Officers was present. Companion Walton Felch of Hiram Council, Sutton, presided, opening Grand Council "in due form, by lecturing, prayer, and the usual ceremonies and signs up to this degree."

The second semi-annual "Communication" was held in Boston, 12th December, 1827, Boston Council alone being represented, and no business was transacted. From this date until 1847 no records can be found. A few of the Companions met from time to time, but on account of the

intense excitement growing out of the Anti-Masonic movement they did not deem it advisable to keep up the organization. The following endorsement appears on the paper containing the Records of 1827: "The Records from this time to March, 1847, are missing, the whole record of the Proceedings of the Grand Council to the present time having been kept on loose pieces of paper." On the first day of March, 1847, "A special meeting of the officers and members of the Grand Council of Royal and Select Masters for the Commonwealth of Massachusetts" was held in Boston, Companion Abraham A. Dame Most Illustrious Grand Master, presiding, at which it was *voted*, that the Grand Council proceed to a reorganization by an election of officers. A charter was granted to nineteen Companions for a Council in the village of Pawtucket in the town of North Providence and State of Rhode Island. There being no other business "the Grand Council was closed in harmony and good fellowship."

It will be seen by the above that in 1847 the Grand Council was reorganized by the choice of officers, but nothing of any importance was done except granting the Charter to the Council at Pawtucket, R. I. The influence of the dark years of American Masonry was felt in the "higher bodies" much longer than in the Lodges, and if there were any meetings of the Grand Council between 1847 and 1853 the records are lost. However, a note in pencil upon the fly-leaf of the book of Records states that a charter for a Council at Manchester, N. H., is "supposed" to have been granted in 1852. In 1853 the Grand Council was again revived and from that time the records are complete. Most Illustrious Companion Dame again presided at the "Communication" in Boston, December 14, 1853, at which he gave notice that he had returned its Charter to Boston Council, preparatory to its resumption of work, and he was directed to furnish to the Grand Council information as to conditions in the Councils under this jurisdiction. This marks the era of revival, and in 1854 charters were granted to new councils in Belfast, Brunswick and, collectively, Augusta, Gardiner and Hallowell, all in the State of Maine. Also in 1854 a new Constitution was

adopted. Under this quarterly meetings were provided with minimum fee for the degrees of $12. For the next few years we find the remark "there was no business before the Council," although a charter appears to have been granted for a council at Portland, Maine.

At this time, 1856, there were seven Councils on the list, Ahasuerus, of Lowell, dating from July 6, 1826, while East Boston (now Winthrop) and Titus Strong, Greenfield, date from 1856, these with Boston, 1817, Springfield, 1818, Salem, 1818 and Hiram, Worcester, 1825, forming the Grand body. The little towns in Hampshire, Hampden and elsewhere about the jurisdiction had suspended Cryptic Masonic interest under the blighting influence of the Anti-Masonic excitement. Since that time, 1856, twenty-nine Councils have been chartered in Massachusetts and all thirty-six are on the active list today, each a bright jewel in the Cryptic Crown of Massachusetts, with the only rivalry that of Masonry's noble emulation of "who best can work and best agree" in the fervency and zeal that characterize the Select of the Craft.

At this time, 1857, we find four Executive Grand Officers instead of the three of recent years, their titles being Most Puissant Grand Master, Most Illustrious Deputy Grand Master, Right Illustrious Grand Master and Illustrious Grand Master. Since the organization of the General Grand Council in 1881 the fourth Grand Officer has been dropped and the title "Puissant" has been given to the General Grand body, while it also is maintained by two or three of the independent Grand Councils. Prior to 1881 the order of conferring degrees as well as the titles of Councils had included the Select before the Royal. In 1858 Hiram Council was voted a new Charter consequent upon its removal from Sutton to Worcester, but later the original Charter was found. Hiram Council at this time reported twenty-five members. It was the day of small things. At the Annual "Communication" in 1858 receipts of the Grand Council for the year were reported as $22, expenditures $25.68, balance on hand $184.68. A committee on uniformity of the work was appointed at this Annual Meeting. A standard form of diploma was adopted in 1859.

There was naturally little activity in the work during the Civil War, after which came a decade of notable expansion. The constitution was revised, as was the ritual and work; regalia and jewels were specified and Cryptic energy became pronounced. In 1860 we find 127 members of Boston Council and over 500 in the seven Councils then existing in Massachusetts; these figures are now (1926), 2,227 and 15,649, respectively. Hiram of Worcester had at its last report 1363 members, Springfield 972, Ahasuerus, Lowell, 798, with six other Councils exceeding 500 each and only one under 100, the average of the thirty-six Massachusetts Councils being 435. In the decade from 1865 to 1875 inclusive no less than seventeen new Councils were chartered with twelve in the next half Century. Massachusetts has been decidedly conservative in establishing new Councils, and the result of this policy is approved by the eminently sound financial position and notable fervency and zeal in the work of all the constituents. The financial condition of the Grand Council has been of the strongest during the last twenty years and all but two of the constituent Councils, maintain permanent funds. By the last report the Grand Council's total of funds invested and on deposit aggregated $31,685.05. As a matter of record here, the dates of organization of constituent Councils are given:

COUNCIL	INSTITUTED
Boston	July 20, 1817
Springfield	May 28, 1818
Salem	June 3, 1818
Hiram, Worcester	October 25, 1825
Ahasuerus, Lowell	July 6, 1826
East Boston, now Winthrop	February 26, 1856
Titus Strong, Greenfield	December 9, 1856
Haverhill	December 12, 1866
Melrose, Malden	December 12, 1866
Fall River	January 30, 1868
Lawrence	February 7, 1868
Medford	April 16, 1869
Abington	May 1, 1869
Naphtali, Chelsea	May 1, 1869

COUNCIL	INSTITUTED
Roxbury, Boston	March 7, 1871
New Bedford	May 19, 1871
Attleboro	May 14, 1872
Hyde Park, Boston	October 1, 1872
Holyoke	May 27, 1873
Washington, Palmer	June 11, 1873
Cryptic, Newton	December 22, 1873
Berkshire, Pittsfield	March 10, 1874
Brockton	March 29, 1884
Amesbury	January 25, 1889
Orient, Somerville	January 26, 1889
William Parsons, Northampton	July 26, 1895
Adoniram, Waltham	October 14, 1896
Zebulun, Lynn	January 21, 1899
Milford	November 20, 1902
Cambridge	May 11, 1910
Temple, Weymouth	June 6, 1913
Westfield	September 23, 1914
Harris, Athol	October 3, 1917
Marlborough	June 27, 1919
Hamilton, North Adams	December 3, 1920
Taunton	April 14, 1921

The Grand Council of Massachusetts, alone among the jurisdictions, and like our Grand Lodge and Grand Chapter, elects its Most Illustrious Grand Master as a rule for three successive years, other Grand officers except Grand Treasurer, Grand Recorder, Grand Chaplain and Grand Lecturer changing annually, while Grand officers do not move from station to station up the line. The result of years of experience has proved to our satisfaction the wisdom of this course. In the century of our existence our Grand Council has had twenty-eight Most Illustrious Grand Masters, seventy Deputy Grand Masters, and sixty-two Grand Principal Conductors of the Work, the difference in numbers of the last two, being accounted for by the unsettlement of the Anti-Masonic period. The Most Illustrious Grand Masters have been:

	COUNCIL	YEAR
*Abraham A. Dame	Boston	1826–56

	COUNCIL	YEAR
*Edward A. Raymond	Boston	1857–59
*Edward B. Moore	Boston	1860
*George W. Bentley	Hiram	1861
*Luther L. Tarbell	Boston	1862
*Rev. John W. Dadmun	Boston	1863–64
*William P. Anderson	Boston	1865–68
*Charles Edward Powers	Boston	1868–70
*Charles Henry Norris	Salem	1871–73
*Rev. Thomas Elliott St. John	Hiram	1873–75
*Charles J. Danforth	Roxbury	1876–78
*Alfred F. Chapman	Boston	1878–80
*Albert L. Richardson	Boston	1881
*John Haigh	Lawrence	1882–84
*Seranus Bowen	Boston	1885–87
*Daniel W. Jones	Roxbury	1888–90
William B. Lawrence	Medford	1891–93
J. Albert Blake	Salem	1894–96
*Samuel G. Lyman	Melrose	1897–99
*Baalis Sanford	Brockton	1902
*Forrest E. Barker	Hiram	1903–05
Edwin S. Crandon	Naphtali	1906–08
*Everett C. Benton	Boston	1909–11
Edgar W. Evans	Orient	1912–14
*William H. L. Odell	Naphtali	1915–17
Wallace C. Keith	Brockton	1918–20
Dean K. Webster	Lawrence	1921–23
Arthur D. Prince	Ahasuerus	1924–26

* Deceased.

Of the above-named Past Most Illustrious Grand Masters, Companion John Albert Blake was Most Puissant General Grand Master of the General Grand Council of the United States, 1912–1915, and Companion Wallace C. Keith is General Grand Captain of the Guard, 1924–27. Companion Raymond served as Grand High Priest of the Grand Royal Arch Chapter of Massachusetts, 1834–36 as did also Companions Moore, 1846–48; Chapman, 1872–74, and again in 1876; Dadmun, 1875; Blake, 1891–93; Bowen, 1897–98; Sanford, 1908–09 and Prince, 1916–18. Com-

panion Blake is at present General Grand High Priest of the Grand Royal Arch Chapter of the United States. Companion Raymond was Most Worshipful Grand Master of Masons in Massachusetts, 1849–51 as were Companions Sanford, 1903–05; Blake, 1906–08; Benton, 1912–13 and Prince, 1920–22. The roll of Past Deputy Grand Masters and Past Grand Principal Conductors of the Work includes the names of many Masons conspicuous in various branches of our Institution in Massachusetts and our Country.

Since the revival in Cryptic Masonic Activity after the close of the Civil War, regular Annual Official visitations of all the Councils have been made, at first by the Most Illustrious Grand Master in person, then until 1910 by the first three Grand Officers and since the year named by all Grand Officers except the Most Illustrious Grand Master, Grand Treasurer, Grand Recorder, Grand Chaplain and Grand Sentinel. Up to 1910 the law of jurisdiction was the old "nearest as the bird flies," under which disagreements and appeals to the Most Illustrious Grand Master were frequent. In that year a Committee reported a plan, adopted by Grand Council, specifying towns and cities for the exclusive or concurrent jurisdiction of each Council. Under this plan the Councils have worked with complete harmony and each year gives gratifying evidence of its success. In addition to the annual official visitations, it is the custom of the Most Illustrious Grand Master to make many fraternal visits among the Councils and an annual exemplification of the work is given under auspices of the Grand Council.

Authorized rituals are issued to the several Councils under careful safeguards. Since 1907 these have been in cypher. In 1926, as the result of three years' study by a committee, a new ritual of the Super-Excellent Master's degree has been put in effect as the authorized work of this highly important degree in Massachusetts. In this jurisdiction it is no longer an "appendant" degree, but is an essential and obligatory part of Cryptic Masonry. In practically all the Councils great enthusiasm is shown in developing the dramatic possibilities of the degree.

Fully fifty years ago the agitation began to induce the

Grand Encampment of Knights Templar of the United States to make possession of the Council degrees a prerequisite for the orders of Masonic Templary. While many in Massachusetts have desired this, our Grand Council has been less strenuous in the agitation than many. Our Constituent Councils generally have found successful the appeal to the love of the Institution and the desire for knowledge of the completion of symbolic Masonry as given in our beautiful degrees. A sociability has grown up in practically all our Councils which has become a distinguishing mark of this branch of the Institution, and which grows year by year and makes a more lasting appeal than any possible amount of compulsion could effect. Now that the Grand Encampment appears definitely to have declined to take any action in recognition of Council Masonry, our Constituent Councils generally are proving themselves well able to work and to progress on their own account.

In 1897 the Past Most Illustrious Grand Master's jewel was designed, followed some years later by the adoption of the appropriate apron for retired chief executives. In 1907 a series of lectures on each of the degrees was adopted and, to some extent, has been cultivated, generally at official exemplifications of the work and annual visitations of the constituent Councils. An annual report on Correspondence in the form of a review of Proceedings of all jurisdictions of Cryptic Masonry has been published as an appendix to our Massachusetts Proceedings for the last half century or more. The present diploma was adopted in 1901. A distinguishing feature of the last quarter century has been the increasing number of fraternal visits of our Grand officers to other Grand Councils and the entertainment at our annual Assemblies of visitors from Grand Councils other than our own.

In 1906 our Grand Council was privileged to entertain the General Grand Council of the United States in its ninth Triennial Assembly, a most happy experience for all concerned. During the week the dramatic possibilities of the Super-Excellent Master's degree was shown by Boston Council which exhibition had much to do with the steadily broadening interest in this degree all over our

country during the last twenty years. A form of traveling card was adopted in 1907. The Constitution, By-laws, and Forms of Ceremonies were completely revised in 1922. Since 1909 each Illustrious Master of the constituent Councils has received at the annual official visitation a Past Master's diploma from the Grand Council. Under recent legislation the minimum fee for the degrees in Massachusetts Councils is twenty-five dollars and the number of Companions required for dispensation to open a new Council is raised to twenty-seven.

Thus ends our survey of the rise and progress of the Grand Council of Massachusetts. Even at its beginnings, 1826, the portentous clouds of unreasonable but intense opposition to the Masonic Fraternity were looming. In a few years only the torrent became too forceful for anything like successful resistance, and the Grand Council was in a state of coma for well-nigh a generation. As Masonry's star once more furtively rose through the clouds of rancorous misunderstanding, the "irrepressible conflict" between the States burst forth, further to repress activity. With the close of the War came a great period of Masonic activity and the first half-century of the Grand Council ended with a great display of energy in the formation of new Councils and activity throughout the jurisdiction. At the end of 1876, there were twenty-three Councils, with a total of 2720 Companions. In the Centennial year, thirty-six Councils show almost 500 per cent increase in membership.

The greatest expansion in membership came in the years immediately following the World War, 1919–22. Since then, each year's increase in membership has been smaller, a natural reaction after an era of business inflation. But current activities may be called normal and each year shows a helpful net increase over losses by death, demit and suspension. Grand Council finances have been built up to a strong position and the same is true of most of the constituent Councils. We have received a goodly heritage: the Fathers stood firm in the Faith, quit them like men, were strong. We pass on this heritage as we have received it to the generations following. May they keep pure the precious deposit, which we of the Centennial year make for our successors, "So mote it be!"

Grand Council
of Royal and Select Masters
of Massachusetts

Centennial Assembly

The One Hundredth Anniversary of the organization of the Grand Council of Royal and Select Masters of Massachusetts was held in Ionic Hall, Masonic Temple, corner Boylston and Tremont Streets, Boston, Tuesday, June 15, A.D. 1926, A.I. 2926.

The entrance of the Most Illustrious Grand Master with invited guests and Grand Officers was proclaimed by the Grand Master of Ceremonies at 10:00 o'clock A.M., and the Grand Council was opened in Ample Form, Rev. Frederick W. Hamilton, D.D., LL.D., Grand Chaplain, offering the following prayer:

"O Lord, Thou has been our dwelling place in all generations. We come before Thee today to rejoice in the accomplishments of the century, but we know that our rejoicings must take the form of deep gratitude to Thee, for without Thee we could have done nothing.

"And we gladly and joyously bring our tribute to the memory of those who have helped us through the years in building our part of the temple not made with hands, in doing our share for the betterment of human life and thought, and in projecting the unfolding light, that the sons of men may see clearly to walk in the ways of beauty and of life.

"But we know that back of all the efforts of those whom we loved and honored, and of those whom we honor and love today, Thou art ever present. Thy will and Thy spirit have worked through them, Thy hand guided, Thy love inspired, Thy presence cheered and helped. And we thank Thee that Thou didst put it into the hearts of Thy children, one hundred years ago, to light this new altar

fire, and that Thou hast raised up through all the years those whose hands should attend upon that flame with care and zeal and love.

"We thank Thee for the men who have made so large a part of our lives and whom we remember today, some of them freshly parted from our sides, who were our dearly loved associates and co-workers. We thank Thee for the work which this body has done through the years under their guidance and direction.

"And now with joy and reverence we come to this, our natal day, that we may take counsel from the past and that we may look forward into the years that lie before us. We have learned by success and failure the methods which lead to success and those which are doomed to failure. One hundred years throw much light upon the problems of today and tomorrow, and be it ours to walk in that light, not foolishly plunging into the darkness of the unknown, not following the false lights of specious argument and theory, but walking forward firmly in the light which comes from Thy Holy Word, Thy presence in our lives and hearts, and the experience of the years that are past.

"May our hands ever be held in Thine. May we wait upon Thee at all times. May we be more and more faithful to our vows and the great teachings of this Cryptic Rite, and so, as the years unfold before us, may the glory of the latter house be greater than that of the former. May this uplifted Grand Council of ours go on and on to ever larger and finer achievements, not measuring its successes merely by numbers and wealth and those material things which may be seen and weighed and measured and counted, but by the treasures of the spirit, the lives of good men made stronger because of the lessons they have learned from us and through us, the good deeds done by men in the community inspired by the teachings of Freemasonry.

"So may our service ever be unto Thee, our thanks be Thine, our prayers go up to Thee, and our hearts be led to do Thy will here and hereafter, and unto Thy Holy Name be all praise and thanks forevermore." Amen.

GRAND OFFICERS PRESENT

M .·. I .·. ARTHUR D. PRINCE . . . . . *Grand Master*
R .·. I .·. HARRY E. STEVENS . . . *Deputy Grand Master*
R .·. I .·. EDWARD M. WOODWARD, JR., *Grand P.·.C of Work*
M .·. I .·. WALLACE C. KEITH . . . . . *Grand Treasurer*
R .·. I .·. FREDERICK T. COMEE . . . . *Grand Recorder*
I .·. FREDERICK W. HAMILTON, D.D., LL.D., *Grand Chaplain*
I .·. ALDEN B. HEFLER . . . . . *Grand Lecturer*
I .·. ALBERT D. MILLIKEN . . *Grand Master of Ceremonies*
I .·. JOHN A. CROSIER . . . . *Grand Captain of the Guard*
I .·. JUSTIN W. SHRADER . . . . . *Grand Conductor*
I .·. WALDEMAR L. SOJSTROM . . . . . *Grand Steward*
I .·. JOSIAH T. DYER . . . . . *Grand Tyler*

PAST GRAND OFFICERS PRESENT

M .·. I .·. WILLIAM B. LAWRENCE . . *Past Grand Master*
M .·. P .·. JOHN ALBERT BLAKE . . . " " "
M .·. I .·. EDGAR W. EVANS . . . . . " " "
R .·. P .·. WALLACE C. KEITH . . . . " " "
M .·. I .·. DEAN K. WEBSTER . . . . " " "
R .·. I .·. EUGENE A. HOLTON *Past Deputy Grand Master*
R .·. I .·. AUGUSTUS RIDGEWAY " " " "
R .·. I .·. FRED M. SAMPSON . " " " "
R .·. I .·. FRED L. MOSES . . " " " "
R .·. I .·. OLIN D. DICKERMAN " " " "
R .·. I .·. ALMON B. CILLEY . " " " "
R .·. I .·. CHARLES I. PETTINGELL " " " "
R .·. I .·. WILLIAM H. GLOVER " " " "
R .·. I .·. MARCELLUS REEVES " " " "
R .·. I .·. GEORGE E. BAXTER *Past Grand P.·.C.·. of Work*
R .·. I .·. M. PERRY SARGENT " " " " "
R .·. I .·. EDWARD J. ELLIS . " " " " "
R .·. I .·. GARDNER R. P. BARKER " " " " "
R .·. I .·. CLINTON A. FERGUSON " " " " "
R .·. I .·. HERBERT E. DAVIS " " " " "
R .·. I .·. WILLIAM L. KING . " " " " "
R .·. I .·. FRANK H. TYLER . " " " " "

R .·. I .·. GEORGE H. NYE . . *Past Grand P.·.C.·. of Work*
R .·. I .·. ROY F. ALLEN . . . " " " " "
R .·. I .·. FRANK S. ELLIOTT . " " " " "

COUNCILS REPRESENTED

Abington
Adoniram
Ahasuerus
Amesbury
Attleboro
Berkshire
Boston
Brockton
Cambridge
Cryptic
Fall River
Hamilton
Harris
Haverhill
Hiram
Holyoke
Hyde Park
Lawrence
Marlborough
Medford
Melrose
Milford
Naphtali
New Bedford
Orient
Roxbury
Salem
Springfield
Taunton
Temple
Titus Strong
Westfield
William Parsons
Winthrop
Zebulun

Thirty-five Councils were represented, over 300 Companions being present.

GRAND COUNCILS REPRESENTED

Alabama
Arizona
Colorado
Connecticut
District of Columbia
England and Wales
Iowa
Louisiana
Maritime Provinces
Maryland
Michigan
Minnesota
Mississippi
New Jersey
New York
North Carolina
North Dakota
Ohio
Oklahoma
Oregon
South Carolina
Texas
Vermont
Washington
Wisconsin

PAST ILLUSTRIOUS MASTERS NOT ELSEWHERE MENTIONED

Joseph E. Gardner
William F. Bates
Carroll A. Easton
Frederick W. Derbyshire
Francis C. Mann
Arthur Bartlett
A. Gordon Foster
Arthur A. H. Whelpley
John T. Inman
William A. Spier
Albert M. Dunham
Winthrop F. Barden

Howard E. White
William W. Josselyn
Charles D. Blaikie
George B. Sturgis
Charles M. Pear
John H. Bowker
James S. Blake
Otis B. Oakman
Edward E. Reynolds
Robert G. Wilson
Charles W. Pike
George U. Bauer
David W. Battles
Hugh M. Tolar
John W. Fisher
George E. Fisher
Joseph H. Libbey
Harry W. Twigg
Samuel Smith
Elmer B. Young
Frank L. Carpenter
John R. Nuttall
Samuel Wood
Charles N. Bowen
William H. B. Kendall
Walter E. Dow
Benjamin B. Earl
William E. Ashton
Albert B. Hale
Arthur H. Veasey
Herbert J. Fisher
Stillman L. Shaffer
William S. Flint
George A. Cheever
Alonzo F. Hoyle
Henry A. Knight
George H. Jewett
Albert R. Webb
Arthur L. Stone
Fred E. Holmes
Oscar E. Jonsberg
Walter B. Taylor
William A. Underwood
Ernest E. Warren
Henry N. Bates
Prince W. Taylor
William U. Lowden
Joseph F. Stone
Freddy Mosley
Edgar S. Rideout
Frank Manock
Arthur D. Marble
Gustav A. Stachelhaus
Charles H. Beaudry
Edward F. Worcester
Joseph C. Miller, Jr.
Arthur Clifford
John H. Neill
William E. Scott
George W. Longley
George A. Chisholm
Irving F. Ridlon
Alvin F. Pease
Elmer C. Richardson
Alfred Rotheray
Albert T. Burgess
S. Hale Baker
Joseph H. Crosby
Andrew G. Robinson
George S. Whitney
Walter L. Collins
Asa A. Westcott
Frederick A. Gould
David G. Jones
Joseph L. Remington
F. Roy Hixon
George W. Billings
Elmer H. Snow
Frederick A. Cheney
Archibald Parsons

Charles S. Coombs
Harry M. Gay
Channing Wilde
George L. Briggs
Horace L. Humphrey
R. Stanley Smith
Percy A. Brigham
Leonard F. Hall
Edwin H. Pearson
Walter I. Fuller
Irving B. Vose
Herbert F. Sawyer
Gustavus F. Alden
H. Raymond Chubbuck
Roger J. Gofton
Thornton W. Jenness
Robert L. Almy
Henrie A. Prouty
Frank W. Boynton
W. Edward Gutterson
George A. Walker
Frank V. Woodrow
Raymond H. Cowing
Winthrop S. Weeks
David C. Crafts
Ernest C. Hillerbrand
P. Joseph King
Irving T. Norton
Claude E. Douglas
Ivory H. Staples
Frederick W. Hayden
C. F. W. Ramus
George F. Reif
George E. Safford
Everett D. Hooper
Gorham W. Walker
J. Harry Stiles
Frank E. Swain
Charles H. Colby
Charles B. Bethune
Earl E. Wells
Everett B. Stacey

RECEPTION OF DISTINGUISHED GUESTS

The Most Illustrious Grand Master expressed a cordial collective greeting to the distinguished companions from other Jurisdictions who had honored us with their presence and stating that only those holding office in the General Grand Bodies would be received separately, he appointed all the members of the Supreme Council 33d Degree of the Northern Masonic Jurisdiction, with M ∴ I ∴ Dean K. Webster, Chairman, a committee to escort the Most Puissant Grand Commander into the hall.

M ∴ I ∴ D. K. Webster: Most Illustrious Grand Master, I have the distinguished honor and privilege of presenting — for he certainly needs no introduction to the Companions of this Grand Council — Most Puissant Leon M. Abbott, 33°, Sovereign Grand Commander of the Supreme Council of the Scottish Rite for the Northern Masonic Jurisdiction of the United States of America.

Grand Master Prince: Most Puissant Sovereign Grand Commander, I think you can hardly realize what personal and official whole-souled pleasure we have in your presence here.

To our companions of Massachusetts you need no introduction, even as you need none in any Masonic gathering in these United States.

Your presence here gives an additional sanction to the Cryptic Rite, emphasizing that sanction given some years ago to one New England Grand Council by the Sovereign Grand Commander of the Northern Masonic Jurisdiction, and the sanction which for many, many years has been given by the great Rite over which you preside.

In all of the Grand Jurisdictions, Cryptic Masonry has become independent of the Scottish Rite, but we are still proud to retain some of the characteristics of that great Rite of which you are the Sovereign Grand Commander.

Personally, it makes me very happy to greet you here, not only in your official position but as a friend. We all look upon you as one of our great leaders of the Craft, and therefore you pay us great honor by visiting us on this one hundredth anniversary of ours which we trust will go down in the history of the coming years.

We greet you with all the cordiality that there can be in a Mason's heart.

M ∴ P ∴ L. M. Abbott: Most Illustrious Grand Master, I appreciate more than I can express through the vehicle of words the kindly reception which you have given me in the Grand Council of Massachusetts.

When you announced last evening that the Grand Masters of the different states who would be here today would not be expected to individually respond when called upon, a great many carefully prepared speeches were put upon the market at a very low price.

But I am not going to attempt to use any of them for fear of incurring the displeasure of some whose speeches I might not use.

But it is a great pleasure to be here as the representative of the Supreme Council, and to extend to you on its behalf

the felicities and congratulations and the cordial good wishes of the 265,000 Scottish Rite Masons in the Northern Masonic Jurisdiction.

We rejoice with you in your attainment of one hundred years of service, a service of establishing in the human heart and in human lives a love for God and a love for man which is the very basis of all true fellowship and fraternity.

As a layman in the Cryptic Rite, I know I express what is in the heart of every member of the Rite in this Jurisdiction that they take great pride and joy in their representatives not alone in the person of its present executive in this Commonwealth, but in those who have filled the executive offices in the times gone by.

We have been exceedingly fortunate in Massachusetts in having men to represent the Cryptic Rite who express in the largest possible measure the true tenets and principles of Masonry. They have given emphasis in their individual lives to those things which we seek to establish in the hearts of men, and so best forward the work of the Rite and of the Craft.

Again I bring to you the congratulations of the Supreme Council. The heritage of a glorious past is yours. Happy in the prosperity of today, glad in the companionship of this hour, may the future of the Grand Council of Massachusetts be still brighter, richer and happier in the harvest of Masonic achievement.

Grand Master Prince: Most Puissant Sovereign Grand Commander, we certainly appreciate the splendid message you have given to us. We not only appreciate it as coming from the official head of the organization, but as coming from one of our own whom we are extremely happy and proud to honor on any and all occasions.

The Most Excellent General Grand High Priest of the General Grand Royal Arch Chapter of the United States of America is in waiting, and we shall immediately receive him. I will appoint on that committee Right Illustrious and Most Excellent Frederick T. Comee, Past Grand High Priest of the Grand Royal Arch Chapter of Massachusetts,

all Past Grand High Priests present, and all permanent members of the Grand Chapters of the United States who are in attendance.

R .·. I .·. and M .·. E .·. F. T. Comee: Most Illustrious Grand Master, of course without my saying so it is well known that the Grand Council of Massachusetts is very glad to welcome the Most Excellent General Grand High Priest of the General Grand Royal Arch Chapter of the United States of America, but in the present instance the man who holds that exalted position is too well known in this city and this state to need a formal introduction.

In fact, sir, I think he is so well known in the state, and especially by us in the eastern part of the state, that it might be well for me not to undertake to say very much in his favor. He is too well known.

Therefore, officially, I take great pleasure in presenting to you that man with so many very long titles, Most Excellent John Albert Blake, General Grand High Priest of the General Grand Royal Arch Chapter of the United States of America.

Grand Master Prince: Most Excellent General Grand High Priest, I feel that I ought to take up the cudgel in your behalf and rather resent the implications that have been thrown out by the Chairman of this distinguished Committee. But I think you are still able to take care of yourself in that respect, and I should very much like to sit in on the interview that you and Most Excellent Companion Comee will have after this meeting is over.

It is rather difficult for me to address you by the correct title, you bear so many so worthily and so well. It is a great happiness to us that our own beloved John Albert Blake now presides over the destinies of nearly 800,000 Masons in the United States of America in the General Grand Chapter of Royal Arch Masons, and we are now glad to receive you officially, cementing again still stronger the ties which exist between the Cryptic Rite and the Capitular Rite. Great harmony has existed for many years between these bodies. The Capitular Rite has spread its protecting cloak over the Cryptic Rite in the past, but

under our present leadership we are waxing strong, and it may not be many years before we overtake the General Grand Chapter.

But instead of extending to you a greeting in my official capacity, I extend my personal love and welcome, and I know that in that is comprehended the expression that every man in this room would make if he had the opportunity to do so. You have our love, our respect and our exteem. We welcome you not only as the General Grand High Priest, not only as a Past Most Puissant General Grand Master of the General Grand Council, not only as a Past Grand Master of this Grand Council, but as our great and good friend.

M .·. E .·. J .·. Albert Blake: Most Illustrious Grand Master, distinguished guests and companions: Surely, this welcome is rather unique, to say the least. But I appreciate it because, interspersed with it, are very many kind words, and you know the old refrain: "Kind words can never die, they are cherished and blessed." Surely this morning will be cherished by me.

I think I realize, however, that the Most Illustrious was trying to present me to you as holding some official station in the General Grand Chapter of the United States. I may be in error.

(Grand Master Prince; I intended to do so, at least.)

I suppose he expects me to reply along that line. I will do so in a few minutes, and I hope I will not infringe upon the schedule which he so carefully laid out before me and to which he requested my implicit obedience. I was to have the enormous amount of five minutes, and five minutes only. I shall keep to that schedule if I can.

However, even a General Grand High Priest has a few privileges, sir, in some places, but perhaps not before this most magnificent assembly of Cryptic Masons of whom I am one — I say that advisedly.

But really this is a pleasant hour and a pleasant occasion. We know that this is the day on which the Grand Council of Massachusetts celebrates its one hundredth anniversary, and I presume we are all here for one and the same purpose,

to show by our presence — our words may be — how much we enjoy the occasion and the opportunity to belong to such a wonderful body of men, and in all possible ways to make the day pleasant and agreeable. Each one is trying to do that, and I think the results will be satisfactory even to a man of your critical disposition.

Companions, I will tell you something about this Most Illustrious Companion of ours that has never been told. For a year and a half or more, now, I have been under his domination, in that I appointed him to a position — advisedly or otherwise — and he immediately jumped into the breach and took possession of my movements.

A few weeks ago we were traveling in foreign countries. I thought I would have a little freedom of action there and not be subject entirely to his control. I was going along very nicely until one day I was not feeling very well, and I invited him to my room and suggested to him that he get me a little stimulant. I thought I needed it. You know an old gentleman has some privileges, and that is all there was to it. It was perfectly legal in the country we were then in. He said, "Yes," and in less than ten minutes he had me on the way to a hospital, and I had to go. Now I want to ask you if that is not carrying things a little too far? Of course I got out very shortly when they discovered what was up, and I returned in safety. This caused me to cancel two engagements where I had perfect freedom of action and where I could have taken up an hour or more in an address. Of course I had to appoint him to take my place. He came back very much elated and told me the affair was a grand success.

Most Illustrious Grand Master and Companions, somehow I cannot get away from his control. I know his schedule, I know what is to follow, and I will content myself with bringing to you the courtesies and congratulations of the Royal Arch Masons of all the United States and adjacent territories wherever they exist. We are indeed glad to do it on this occasion and particularly glad to present them to this Most Illustrious Companion who is so well known wherever Cryptic Masonry or any kind of Masonry exists.

Companions, to you, one and all, I extend my hearty congratulations and my delight in being able to meet you in any capacity.

Over and above all, the best and sweetest is the grasp of the hand and glance of the eye and the friendship which goes with it. Companions, I thank you.

Grand Master Prince: Companions we will next receive our Most Puissant General Grand Master Bert S. Lee, General Grand Master of the General Grand Council of the United States. On his entrance you will greet him with the honors of the Cryptic Rite, taking the time from the East.

I will appoint as the committee to introduce our General Grand Master, Most Illustrious William B. Lawrence, Chairman and the Past Grand Masters of the Grand Council of Royal and Select Masters of Massachusetts.

M ∴ I ∴ W. B. Lawrence: Most Illustrious Grand Master, in view of the long and pleasant relations which have existed between this Grand Council and the General Grand Council of the United States of America, no words of mine are needed to express the great delight and pleasure we have on this, our Centennial Anniversary, in receiving so distinguished and personally agreeable a representative as Most Puissant General Grand Master Bert S. Lee, of the General Grand Council, who needs no words of welcome from me or from you to know that he is in the house of his friends.

Grand Master Prince: Most Puissant General Grand Master, it is indeed an honor to welcome you on this anniversary day of ours. Indeed, our anniversary would not have been complete without your presence as the presiding head of the Cryptic Rite of the United States of America.

You have honored us with your presence before, and we hope you will do so many times in the future, but on this particular day it is an especial privilege and honor for us to have you with us.

We welcome you not only in your capacity as Most Puissant General Grand Master, but as a friend of all Freemasonry and as a friend of ours, because in the close companionship which I have enjoyed with you during the

last three or four months I have learned to know you so well that I feel like calling you, even at the risk of detracting somewhat from your dignity, by the familiar name and title which we generally employ outside of the tiled door.

However, I am not going to succumb to that temptation, Most Puissant General Grand Master, but I give you the most cordial welcome that Cryptic Masons in Massachusetts know how to give.

I am not going to ask you to respond to the Companions at this time, as you are going to have an opportunity later to bring your message to them. So I will ask you to take your seat in the East and we will proceed with our program as planned.

Companions, we have many distinguished guests present, and I want to give you a very brief opportunity to know them. There will not be any time for them to respond with those beautifully prepared speeches which Most Puissant Companion Abbott referred to, but I am just going to call upon them and have them rise so you can identify them in the future in case you come in contact with them in their respective Jurisdictions.

M ∴ I ∴ Bert L. Stebbins, *Grand Master of the Grand Council of New Hampshire.*

M ∴ I ∴ Franklin R. Redlon, *Grand Master of the Grand Council of Maine.*

M ∴ I ∴ Christie B. Crowell, *Grand Master of the Grand Council of Vermont.*

M ∴ I ∴ Neil E. Reid, *Grand Master of the Grand Council of Michigan.*

M ∴ I ∴ Benjamin F. Downing, *Grand Master of the Grand Council of Rhode Island.*

M ∴ I ∴ Dallas R. Cann, *Grand Master of the Grand Council of New Jersey.*

R ∴ I ∴ Frederic A. Beebe, *Deputy Grand Master of the Grand Council of Connecticut.*

M ∴ I ∴ Martin Q. Goode, *Past Grand Master of the Grand Council of New York.*

M ∴ I ∴ Eugene E. Hinman, *Past Grand Master of the Grand Council of New York.*

M ∴ I ∴ Charles B. Davis, *Past Grand Master of the Grand Council of Maine.*

M ∴ I ∴ Frank C. Sayrs, *Past Grand Master of the Grand Council of New Jersey and Grand Representative of Massachusetts.*

M ∴ I ∴ Albert Knight, *Past Grand Master of the Grand Council of Rhode Island and Grand Representative of Massachusetts.*

M ∴ I ∴ Edward M. Wheeler, *Past Grand Master of the Grand Council of Rhode Island.*

Comp. Willard C. Curtis, P ∴ C ∴ W ∴ of Columbian Council, No. 1, of New York City, the oldest Council in the world, who comes as proxy for the Illustrious Master.

ADDRESS OF M ∴ I ∴ ARTHUR D. PRINCE

Seven hundred and eleven years ago today, on June 15, 1215, on the plains of Runnymede, the Barons of England forced King John to sign the document called Magna Charta, which time has proved to be the means through which the people of England preserved and enjoyed the freedom this instrument guaranteed. It has been the inspiration through which the people of all Nations secured such liberty as the world today enjoys.

It is a peculiar coincidence that a Masonic Body should have selected this date for its Organization, for the adherents of Masonry in all its ages have been seekers for and the strong supporters of the principle of personal human liberty, and while I imagine it was nothing more than accident that influenced the selection of this notable day for the Organization of this Grand Council, it is pleasant to think that those men of 1826, on whose lips the flavor of a new found freedom was still fresh and sweet, had in mind the Great Charter of human liberties, when they selected its Anniversary date for the first meeting of this small group of Selected Masons.

When we remember the active part of many of our distinguished Craftsmen during the Revolutionary period, we must know that some of the leaders were still alive and that many who participated in that great struggle were still active in the Fraternity.

It is a happy thought, then, to believe that the influence of Magna Charta was animating the minds of our Masonic Ancestors on that June day, one hundred years ago.

It is then my privilege to welcome you on this great Anniversary Day in which the Grand Council of Massachusetts has its share in celebrating.

If our founders could stand here with me today and look into the faces of this large group of the representatives of the Cryptic Rite, they would be pleased and proud of the excellence of their work.

We congratulate ourselves on an honorable past, filled with incidents and accomplishments reflecting great credit on those who were concerned with the Council life in the Century just closed, but anniversaries are worth nothing if the review of what has gone before does not furnish an incentive for a greater future.

The closing century has witnessed wonderful progress in Government and industry. We have grown from a small group of struggling states to a mighty nation, rich beyond the dreams of Crœsus, and as powerful as Alexander or Napoleon hoped to be.

The inventive genius has made production greater and life easier. We whisper into a tiny microphone and it is heard at the far ends of the earth. Instead of jogging along in Stage Coaches at five miles an hour, we travel through the air at one hundred miles an hour. What science has in store for the future we know not, but experience tells us that still more wonders will be revealed in the coming years.

Freemasonry, too, has kept step with the progress of years, growing in numbers and material wealth, as well as assuming in its peculiar way, an increasing responsibility in the work of the world.

The ease of communication and swiftness and facility of travel have brought into close contact the different peoples of the world more than ever before; whatever happens in Central Europe or far away Asia is of great concern to us in America. Racial barriers are being broken down and we are learning that other races have similar aspirations to our own, expressed possibly in different ways. There is a well grounded hope that the vision that has

always inspired Freemasonry, the brotherhood of man, is slowly approaching reality, through the operation of factors from which our idealism is mostly absent. The mutual interest of the many nations in the happenings of the world cannot be called in any sense altruistic, but it is an advance and in it Freemasonry can and does perform its part by injecting into our contact with other races, a little of the milk of human kindness, by applying in practice, the outstanding tenets of this Cryptic Rite of ours, Faith, Friendship, and Fidelity. The millenium is not here yet, nor will it arrive in a measurable time. All we mortals can do is to build our portion of the road that leads to it. Our way may take us over high mountain barriers, crossing the rushing rivers and the deep canyons. The work we do in the smoothing of the pathway, or the bridging of dangerous chasms, will matter but little to us, but it may make the road easier for the generations to come, as ours has been made for us by those who have gone before, in the struggle, for the ultimate goal of our Craft, when all men shall brothers be.

An old man going a lone highway
Came at the evening, cold and gray,
To a chasm, vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him,
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will pass this way.
You have crossed the chasm deep and vast and wide,
Why build you this bridge at eventide?"

The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be.
He too, must cross in the twilight dim.
Good friend, I am building the bridge for him."

—AUTHOR UNKNOWN.

Grand Master Prince: Companions, on your program you will notice that an historical address follows, to be delivered by Most Illustrious Edwin S. Crandon. In the program you have, you will find the History printed in full. The reason it is not to be read to you is expressed in a letter I have received which states that because of the illness of Companion Crandon he is unable to be present with us today.

I think, companions, you all realize what a cross it must be for our good companion Crandon to be deprived of the opportunity to come here today, as he has done so much for the Cryptic Rite. He has put his life into the work, and part of his work is illustrated to us by this splendid little brochure which he has written on the history of the Cryptic Rite in Massachusetts.

I have taken the liberty to send him some flowers in your name on this Centennial Anniversary day, and I know all your hearts go out in sympathy to Companion Crandon.

M ∴ I ∴ Dean K. Webster: Most Illustrious Grand Master, in addition to the flowers which you have so kindly and properly sent to our good friend, I move you, sir, that the Right Illustrious Grand Recorder be directed to convey the sentiments of this Grand Council to Most Illustrious Companion Crandon, one whom we all recognize as a most zealous companion of our Rite, expressing our sincere regret for his unfortunate absence and our heartiest wishes for his speedy recovery.

Grand Master Prince: I presume the motion is seconded by every one in the hall. I will ask you to rise in support of the motion. The motion has been carried by a unanimous rising vote, and I will instruct the Grand Recorder to send the message to Most Illustrious Companion Crandon.

Companions, in our selection of the speaker of the day we are most happy in securing the time of a very busy man who, at present, is located some distance from Massachusetts but who, a few years ago, was a staunch supporter of our Masonic activities. His voice will not sound strange

to many of you here, but it will perhaps sound sweeter for having not been heard so frequently during the past few years.

Reverend Companion Durkee gave of his time, his efforts, and his strength to Freemasonry in Boston and its vicinity several years ago before he departed from our community, and now he comes back to us today and it is going to sound good to hear him again; I present to you Reverend James Stanley Durkee, Ph.D., D.D., LL.D., Pastor-elect of Plymouth Church, Brooklyn, New York, who will deliver the address of the day.

Dr. Durkee:

Most Illustrious Grand Master, eminent visitors, companions and brethren:

I always congratulate myself when it is my privilege to speak in Massachusetts, and particularly when I am to speak to a Boston audience, for I am well aware that Boston is not a place but a condition. I am reminded of our poet Wordsworth who, speaking of a cuckoo, said, "Oh, cuckoo, shall I call thee bird, or but a wandering voice?" I often say to myself, "Oh, Boston, shall I call thee place, or but a state of mind."

You are all very humble in Boston. You never boast of this part of the world, so that I sometimes feel a bit of humiliation. You are so reticent in sounding the praises of this city of yours! There are places in this nation where they are a bit over-vociferous.

For instance, a man out in Kansas a few months ago was describing the wonders of his state. He said, "If all the grain in Kansas were put on one freight train, while the caboose was leaving Kansas City, the engines would be whistling for the freight yards in Buffalo. If all the hogs raised in the state of Kansas were put into one hog, it would have the power of rooting out the Panama Canal." And then, gaining headway with such tremendous nerve as that, he cried, "And if all the cows in Kansas were put in one cow, while her mouth was cropping sweet grass down at the Gulf, her tail would be at the North Pole painting the Aurora Borealis."

A gentleman from the city of Boston was listening, and he was heard to say to a man at his side, "If that fellow could suck as well as he can blow, and I had a hose big enough, with one end in Lake Superior, I could irrigate the whole American Desert."

I am especially glad and happy to be present at this one hundredth anniversary, sir, because recently I have been allowing my mind to go back over this century to recall some of the wonderful events and scenes which have transpired. I shall endeavor to relate them to what we may justly expect in the future.

In coming into our Grand Council this morning I am thinking both of the past and of the future, and there rise before me at once two of the most overwhelming thoughts growing out of our Cryptic Rite, namely, the "Secret Vault" and the "Keystone."

The Secret Vault is but history concealed. The Keystone is but prophecy revealed. In the Secret Vault we are searching for the unknown things of the past. In the Keystone we are beholding the Triumphs of the future. Hence, while we sit here this morning with one hundred years of Masonic life behind us, with these long centuries back to Runnymede, the Most Illustrious Grand Master has spoken of the new freedom flowing from Runnymede, and back to the struggles of the centuries which led up to that crucial hour in 1215, we are also looking forward to the centuries which will unroll before us, and recalling to our minds that what we do today and tomorrow will shape the coming of that great future.

I am going to ask the Most Illustrious Grand Master for the poem which he gave, that I may commit it to memory and may fire men's souls with it as it comes to me this morning with lightning flashes of inspiration. And I would like to commend here as our resolution, whether we be young or old, that we shall build bridges for those who may come after us, that untried feet may follow us in safety, and the life we have lived may find a noble way out into the broader and the surer future.

The Secret Vault, I have said, is history concealed. In the study of history, — the history of the lives of men, the

history of science, or the history of the human heart — we are always dealing with the Secret Vault. History has never been properly written. Every historian and student understands that perfectly. We have dealt with kings and queens, priests, courts and councils, but not with the struggles of the common man with his burdens and his reachings of spirit toward those gladder and freer days which we enjoy, and those gladder and freer days which are to be — for I want to say to you, Companions and Brethren, that we of today are in prison, by comparison with the freedoms our Companions and Brethren will enjoy a hundred or a thousand years to come!

When I think of the excitement over evolution, and the human cry that goes up and down the world today, I almost smile, because I see there are some people so limited intellectually that they fancy man has arrived at perfection. But I am simply saying to you in prophecy that man, five hundred or a thousand years from today, will look back upon us with something of the pity with which we look back upon the men and women of the Middle Ages. Man is rising, man is evolving, and the great future is tinged with the glory of the man who is yet to be.

Science is accomplishing marvelous things. I have not time to go into the wonders that are being revealed, but I will say to you, Companions and Brethren, that the secrets of the tar barrel are revolutionizing the commercial, industrial, social and even the religious condition of the world today. Chemists are taking that black mass that formerly was a dead waste on industry and are opening up the most marvelous things in medicine, in beauty, and in life for the world. More than nine hundred different tones of color have our chemists brought out of the tar barrel in the last few years. Oh, what chemistry, biology and physics and all the great sciences are to do for us in the future! And what will the human heart reveal if the great vault, into which we shall explore and from which we shall gain new inspirations for the future, can truly be opened!

It is Longfellow, our own loved poet, who says that great men stand like solitary towers in the city of our God,

but secret passages beneath external nature give their thoughts intercourse with higher intelligences of which the people on the surface never dream.

In the new discoveries that are coming out of the human heart I find myself glorying and amazed. I am wondering today, whether the generation that is following us will be able to tap the resources of the next generation and extract from that generation larger musical inspiration and more wonderful art and moral inspiration as revealed in statue, in picture and in living.

I listened to the Philadelphia Philharmonic the other day, and I watched its leader as he held those matchless musicians on the ends of his fingers. He beckoned to the strings and they responded to him with a weird and wonderful call. He spoke to the woodwinds and they gave their more powerful breath. He commanded the brasses and they answered — and then with a mighty sweep that great orchestra was thundering forth with strains that lifted me up and gave me wings, and on I went until at last I sat afar on the farthest horizons of all that I can fancy I may ever be in the centuries and centuries which are to come.

Shall this new generation be able to extract from the generation which is to come more of that inspiration and not waste it the way we are wasting it today with our false notions in commerce, in finance, in education, in religion, and in everyone of our human relationships?

I have thought it well to tie my address this morning to something very familiar to you all, so that when the speaker is gone the thought will remain. I want to ask you to go with me briefly in a review, if you please. I would like to be allowed to guide you through the Secret Vaults of the human heart and to discover with you and for you some of these mighty inspirations which are now beginning to move as they have never moved in the world before.

To do this I want to take you to that great metrical romance and out across those wonderful fields, inspired almost beyond any inspiration that has ever come to mortal man, — Tennyson's Idylls of the King. Tennyson himself tells us that his Idylls are simply the war of sense against the soul, or the warring of the senses within the soul. As

you read the Idylls of the King from the dedication to the Queen, to the close which follows the passing of Arthur, with that new thought in mind, you will discover that you are on a new quest, seeking for the strange and wonderful powers of the human heart.

What marvelous advances it has made! What marvelous advances it is making! What a wonderful product are we of the past, and what a marvelous prophecy are we of the future!

"A Fire-Mist and a planet, —
A crystal and a cell —
A jellyfish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it Evolution,
And others call it God.

"A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high —
And all over upland and lowland
The charm of the goldenrod,
Some of us call it Autumn,
And others call it God.

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in —
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it Longing,
And others call it God."

It is the infinite reaching for the infinite, that the infinite in man may come out and speak with the infinite in God, that man may become the Son of God in truth and in spirit.

I shall be in search of three truths this morning, and though I would love to stay with you and play with each, turning it as you might turn an opal and allow your eyes to feast on the delicately changing colors that come and go, I must be brief, for our time runs by very rapidly.

This is one of the interpretations of the Idylls of the King. I hope you men of literature will not accuse me of saying it is the only interpretation. I am saying to you that it is one, and I have Tennyson's word for it that the Idylls of the King are written to show the struggle between sense and soul.

King Arthur is the soul, fine, ambitious, true. Guinevere is the body, beautiful, symmetrical, noble, wonderful, but failing under the pressures of life. Each Knight and each Lady is some one of the ambitions, the hopes, the temptations of the human soul. And Arthur, the soul, builds his Table Round and subdues his Kingdom under him, that he may master all for highest glory. The soul must be married to the body. The body fails as all bodies will fail. But Arthur, the soul, passes, triumphant in his going out to that other and greater world.

The first quality we see in the Table Round is that of friendship. King Arthur gathers about him friends in those splendid Knights of his. There is Lancelot in a marvelous glory of renown, who is destined to fall under the pressure that is to bear upon him. There is Sir Galahad, who could say,

> "My good sword carves the casques of men,
> My tough lance thrusteth sure,
> My strength is as the strength of ten,
> Because my heart is pure."

So, one by one, you will find among these Knights the marvels of the powers and passions of the human soul.

The longer I live, Brethren and Companions, the more I appreciate friends. I did so enjoy the words of the Most Illustrious when he spoke to these eminent Companions who stood before him saying, "We love you." You know, men, we get too stiff, we get too cold, we get too formal. We are here only for a very little while. Why, in God's

name should we not tell men we love them, if we do? And why should we not tell them so more often? When we do tell it, how this face of ours changes and how a new warmth comes into the heart! How the burdens we bear out there on the firing line lift! How we go out happier than we were before because we realize that we have met friends, men whom we love and men who love us.

"Who cares for the burden, the night and the rain,
And the steep, long lonesome road,
When at last thru the darkness a light shines plain,
When a voice calls 'Hail,' and a friend draws rein
With an arm for a stubborn load!

"Tho his way be o'er the prairie green
And mine up the sunrise hill;
Tho his light no more on my path be seen,
And I never may travel the leagues between;
Yet his succor aids me still.

"For life is the chance of a friend or two
This side of the journey's goal.
Tho life be a desert the long night thru
Yet the gay flowers bloom and the sky is blue —
When a soul salutes a soul."

I felt anew the warmth of those words in the greeting to these Illustrious Officers from this platform this morning.

It is Tennyson who tells us that in the same way we gather friends about us, we must make friends of our own powers, our habits, our appetites, our passions. All the potentialities of the human soul must be our friends.

Can you think of a bigger fool than a man who will establish a habit that he must fight? Think of a man setting up a citadel of the enemy in his own soul. Think of a man developing a habit that will betray him in the hours of his greatest need. Tennyson says, make your habits your best friends. Make such habits that at the moment when there comes a crisis, those habits will face front with bayonets fixed, ready to charge against the

enemy. But you and I have seen men go down to the slaughter in their supreme hours, because their habits, appetites, and passions betrayed them in the time of their need. Tennyson says, make your habits, your appetites, your passions, your supreme friends.

That may be a new theology to some people. I was trained with the idea that all my passions and the longings of my body and soul, in some way, were wrong. What a cruel thing it is to train a child that way. If they were wrong, Almighty God would not have put them there. If they were wrong, I never would have had them at all. Now why have I them? That I may use them, not that they may use me. The reproductive impulse of life is the supremest impulse that comes from the heart of Almighty God, and yet you and I were trained to think it is wrong, instead of being shown that it is the right and Godlike thing, but that it should be under absolute moral control, because man is a reproduction of God.

The second quest I want to follow in the Secret Vault of the human heart, is that of coöperative help and influence. King Arthur gathered around him his Knights and you will remember that they always coöperated in the first establishment of the Table Round. If jousts were on they were ready to defend each other, even when they shocked against themselves. But when the enemy gathered, when wrong and evil were to be fought, when virtue was to be sustained or when it was challenged, these Knights were quick to ride.

As you remember your Idylls, you will recall how eager they were to coöperate with Arthur, the soul, in making the whole country of the body a fit place in which to live. That is the spirit of coöperation. Is a man going to say, "I have no need of all my powers?" St. Paul the Apostle was right when he said, "Shall the hand say to the foot, 'I have no need of you'? Shall the eye speak to the ear, 'I have no need of you'? Shall the brain say to the head, 'I have no need of you'?" No, no! The eye, the ear, the hand, the foot, the brain, and every organ of the body should say, "We are all to be in harmony and to coöperate

to make a robust body, so that out of it shall grow a robust soul and intellect."

A man should stand, when he puts up his Keystone, as a complete man, and not a half man or somebody dragged through, or as they used to say in the olden days, one who is saved, as it were, by fire, or whose body is but filthy rags. I do not want my body to go to its grave and have somebody talk about it being filthy rags! I love this body of mine and I thank Almighty God for giving it to me. I have been very careful of it, and I propose to be very careful, until my voice shall sleep and I shall go my way out into that larger life that is to be.

I would like to speak a word about the coöperation of Masonry. I have not the time. A great challenge is thrown out to our American Government, and it is a question whether we are strong enough to hold under the strain. You will find that our greatest thinkers are asking the question, "Are we big enough in America to stand the strain that is now being put upon us?"

I answer that we are, if we coöperate. If we obey the laws of our nation, or if we change those laws lawfully, we shall stand. Otherwise we are sowing to the whirlwind and we shall reap the destruction that other nations have reaped before us.

And now, Companions and Brethren, my final quest in this secret Vault of the soul is one of likeness. Do you recall those beautiful words describing Arthur sitting there with the Knights of the Round Table?

> "But when he spake, and cheered his Table Round
> With large, divine and comfortable words,
> Beyond my tongue to tell thee — I beheld
> From eye to eye, thro' all their order flash
> A momentary likeness of the King."

As he spoke, they grew like him and their faces took on the guise of his likeness. From eye to eye there seemed to flash a momentary likeness of the King.

I read a story recently of a poor little girl of the slum districts in New York who finally found her way out one

day, to one of the parks and there discovered a beautiful statue of a Greek slave girl. It was beautiful, for the artist had put the form of a beautiful young woman into marble that almost breathed. The little girl coming up first saw it and then started back. Her dress was torn, her hair was uncombed, her face was dirty, and her hands were coated with the soil and stain of that poor old garret home of hers. But as she stood gazing at that statue, leaning forward and looking at it — something in her own girlish soul awoke and made answer to that wonderful face. Then she went back to her little attic and washed her face and her hands and combed her hair. Why?

The next day she came and stood in the same place and this wonderful statue seemed to speak another word to her. She went back and mended her little dress, and washed the windows and hung something white in them. She went again, again and again, and we are assured that the girl's face began to take on the physical likeness of the statue at which she looked. "And when he spoke to cheer his Table Round, from eye to eye there seemed to flash a momentary likeness of the King."

My face looks like my soul. If you have the skill to read, you can tell what I have been thinking about all these years, what I have been doing, and what the ambitions of my soul have been. They are here, chiseled on my face. Not a line is there in vain. Every line means something, and every line is the result of an ambition of the soul. My face looks like my soul.

When I slip out of this body and you slip out of your bodies and we pass beyond the horizon lines of this existence, I shall know you instantly and you will know me. It will not be stranger meeting stranger, it will be friend meeting friend, because we shall know each other's souls. My face looks like my soul.

Now may I say just a word in closing? It is the intention of the soul that determines the worth of life. "Aye, but a man's reach should exceed his grasp or what's a heaven for?" It is the intention of my soul that makes me worth something to this world, and not what I ac-

complish. My accomplishments are feeble, few and poor, but Oh, my soul reaches beyond my own grasp.

You will recall that God said to David, "Thou didst well that it was in thine heart to build a temple to the Most High God." David died a broken hearted man. He wanted to build that temple, but God said, "You have been a man of war, and your hands have been stained with blood, and it is not permitted that you build the temple."

I want to tell you that God was very kind to David there. Whose wars had David been fighting? Whose battles had he won? They were the battles for Israel and for God. The old reviewer did not say, "Your hands are stained with human sin, and therefore they are not permitted to build the temple."

David died broken hearted. The one thing he wanted to do was to build that temple. But the reach of his soul was far beyond the building of a temple. That temple is gone and forgotten save that we keep it in our memory. But David left something better than a temple. He left us something greater than Solomon, his son and successor, produced. For instance, he left us the Twenty-third Psalm, and that is finer and greater than a temple built with hands. He left us those aspirations for God which are supreme. So I want to say to you, Brethren and Companions, never measure the strength of your endeavors and aspirations by the things you accomplish!

You should stop sometimes in order that you may come in contact with the Supreme Powers of the Soul. May I illustrate that? A short time ago we were going up the river on a boat, when suddenly the engines were stopped. I looked around and here were great walls dripping with water, and we were boxed up between them. We did not like that kind of thing and said, "What is the matter?" But I became aware presently that, altho we were not going forward at all, somehow or other the little vessel was rising. What had happened? We had gone into one of those stone boxes or locks. They were letting the water in from above and the water was lifting us. We had stopped going forward that we might go up. When we came to the

upper level the engines started and we were off and away. We had traveled miles in a few feet.

Do not measure the length of your advance by the distance you travel! Let the soul reach out and then follow its reach to glory! Of all the encomiums that have been given utterance by lips human or divine, the supremest of all will be, while heaven smiles, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

"There's a world where all are equal,
We are hastening to it fast,
We shall meet upon the level
When the gates of death are past.
We shall stand before the Orient,
And our Master will be there
To try the blocks we offer
With His own unerring square."

Grand Master Prince: Brother Durkee, I do not need to tell you, for the companions have expressed by their spontaneous applause what a wonderful and inspiring message you have brought to us. We appreciate it very greatly.

I can only say that if not another word was spoken at this One Hundredth Anniversary it would go down in history as a notable event under the inspiration of your splendid message.

Companions, we are about to make a deposit of certain articles, in a suitable receptacle, to be sealed up and preserved in the archives of this Grand Council; to be opened by the Most Illustrious Grand Master fifty years from the present date.

In the Select Degree we symbolize a deposit made for the preservation of certain invaluable things, and, to harmonize with that allegory, we, as Select Masters, make this deposit to conform with Ancient Craft procedure.

The object of this deposit is not to bury any of our treasures in secrecy and darkness, but to indicate that we are not without thought of those who will come after us and take special measure to preserve such things as will give them correct information, particularly as to the pres-

ent history of this Grand Council, as we know it; and also such things as relics and souvenirs as we believe will interest them, and which, in the ordinary course of events, might not otherwise be preserved.

The Committee on the Deposit will consist of our Past Most Illustrious Grand Masters, with Most Illustrious William B. Lawrence as chairman.

That our Works may meet with the favor of the Supreme Master, let us attend the Grand Chaplain while he invokes the Divine blessing.

I .·. and Rev. F. W. Hamilton: "As is fitting, before entering upon any important undertaking, we ask Thy blessing, Oh God, upon this important thing we are about to do. We are, as it were, to speak the word which shall be heard half a century hence, after those who are here today shall have gone into Thy holy presence or shall have forgotten what they have heard here, when men shall have perhaps ceased to read the records of this hour, there will still be preserved for those who are to come after us the story of what we have done and thought and hoped and prayed for.

"May Thy blessing be upon us as we, with reverent hands, deposit these things for their reading, and may we look forward across the coming generations and ask Thy blessing upon those who shall open this casket, and may hands as reverent as those who have made this deposit search out the message of the things therein contained, that their vision of the path may be clear, and that they may know what we have done today.

And unto Thee and Thy holy name give we the praise forever." Amen.

With impressive ceremonies the following articles were reverently placed in a bronze coffer of suitable design especially prepared to receive them:

Ritual of Deposit Ceremony
Grand Council Constitution
Grand Council Proceedings
Grand Council History
Anniversary Program
List of Invited Guests

Photograph of M ∴ P ∴ Bert S. Lee, General Grand Master

Photographs of living Past Most Illustrious Masters
- William B. Lawrence
- John Albert Blake
- Edwin S. Crandon
- Edgar W. Evans
- Wallace C. Keith
- Dean K. Webster

Photograph of M ∴ I ∴ Arthur D. Prince, present Grand Master

Notice of meeting of Columbian Council of New York in the year 1817

Rituals of Cryptic Rite

Picture of Masonic Temple

Pictures of historical Boston

Boston papers, June 15, 1926, *Herald* and *Post*

Centennial Jewel

Masonic Bible

Triangular Plate with inscription in three languages

United States Coins; Silver dollar, half, quarter, dime, nickel, cent

United States Flag

Centennial Notice (Call for the Assembly)

Centennial Invitation

Past M ∴ I ∴ Grand Master's Jewel, of
Past M ∴ I ∴ Everett C. Benton, donated by Mrs. Everett C. Benton

Message of M .·. I .·. Grand Master Arthur D. Prince, as follows:

Boston, Massachusetts,
June 15, 1926

To the Most Illustrious Grand Master, Officers, and Members of the Grand Council of Royal and Select Masters of Massachusetts for the year 1976:

Assembled in Grand Council at Masonic Temple in the city of Boston, engaged in the ceremonies attending the celebration of the One Hundredth Anniversary of the founding of this Organization in 1826, we send greetings to our Companions of the future.

Standing, as we are, face to face with the veil beyond which we cannot see with certainty, we are deeply impressed by the mystery which invests the coming years.

Once again Old Father Time lifts the key to unlock the door of the future. To him the fate of any cycle may seem a trite story, but to the merely human mind; to eyes that peer anxiously for an answer to the questions of a troubled era, it is a moment of thrilling significance.

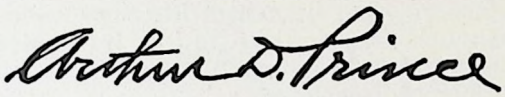
At the threshold of what promises to be a momentous period in the history of government, as well as the social life and liberties of the people, prophecy pauses, prayer lifts up its eyes and courage wears the undaunted smile of hope.

In this hour, then, we dare not prophecy but we do prayerfully hope that the events of the future will justify the labors of the past. We have the courage to believe that the foundation stones of Cryptic Masonry, laid with so much care and wisdom by our Founders, will prove to be "true and trusty" and securely bound by the cement of brotherly love and companionship.

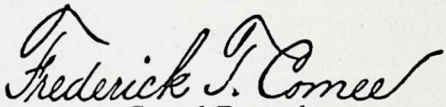
Across the years we send our message, inspired by the assurance that these words will be read at a time when the high ideals of Cryptic Masonry will have been further elevated and that the essential Tenets of the Rite, FAITH, FRIENDSHIP and FIDELITY, will have come to hold a deeper, richer meaning as the years have passed.

As our Ancient Brethren laid up in the sides of the Ark, tokens to be preserved for future generations, so we seal in this receptacle our mementoes of this time and occasion.

Signed and sealed in the name and on behalf of the members of the Cryptic Rite in Massachusetts, June 15, 1926.



Attest: Grand Master



Grand Recorder

List of Articles deposited

Gavel

The coffer was then sealed and placed in the care of the Treasurer.

Grand Master Prince: Companions, as is distinctly proper, the final message of the day will be given by our chief, Most Puissant Grand Master, Companion Bert S. Lee, whom I now present to you.

M ∴ P ∴ Bert S. Lee: Most Illustrious Grand Master, Officers and Members of the Grand Council of Massachusetts, and distinguished guests:

I realize fully that words from me would be unnecessary to complete this most wonderful day. I want to bring to you the greetings of the General Grand Council, and to rejoice with you today in the completion of one hundred years of work in the Secret Vault.

I also want to bring to you a bit of Cryptic Masonic History gathered from that wonderful period that you are closing today during which, to my mind, the Grand Council of Massachusetts contributed to Cryptic Masonry of the world a most important part. I do not know whether you remember it, and I do not know whether all of you know of it.

About the middle of the period that you are closing today Cryptic Masonry in this country of ours — which, as you know, was Cryptic Masonry of the world — was in a very dangerous and precarious condition. Councils throughout this country were giving up their charters and Grand Councils were dissolving. It seemed that Cryptic Masonry, that branch of Masonry which you and I love so much, was destined to lose its existence as a separate body and to be gathered up and incorporated into another branch of Freemasonry.

During that time a meeting of representative Masons was held in Portland. Among that band were a number of earnest, zealous, and enthusiastic members of your Grand Council. These men suggested to Josiah Drummond that he undertake to gather together the Cryptic Masons of the United States with the idea of forming a General Grand Body of some nature, so that there might be enlisted the leaders of this Order to perpetuate Royal and Select Masonry to posterity.

Following that meeting there was gathered in New York City in 1871 a small band of earnest, zealous and consecrated Royal and Select Master Masons. These men undertook to do a tremendous work during those times, but they were inspired with the zeal and fidelity which they had learned in the Secret Vault, and which has been so beautifully demonstrated here today in the completion of this one hundred years of work.

From that small beginning grew what we now know as the General Grand Council of Royal and Select Masters of the United States, a band of more than 200,000 selected men who have gone into Freemasonry because of a sincere desire for more Masonic light and information.

I want to bring that message to you today, and to tell you that, as the Presiding officer of the General Grand Body, I can voice the sentiments of every Royal and Select Mason in this country when I say that we thank you, as a Grand Body, for the work that Massachusetts did in those troublesome days in helping to perpetuate to you and to me what we so love.

I have been happy to join with you in your service, and to rejoice with you. I have traveled many miles to come here, but I have been repaid for every mile that I have traveled. I am going back to my home as I know each one of you will go back to his home, inspired with the enthusiasm of Cryptic Masonry, and determined to make this one of the greatest orders in the galaxy of Freemasonry.

Grand Master Prince: Companions, I want to acknowledge at this time, and with considerable personal and local pride, our indebtedness for the vocal part of our music which has been furnished by a volunteer choir which I am only too proud to say comes from my own city.

They came here to furnish you and me this splendid music that you have heard from the balcony today, and I want particularly to thank our Companions from Lowell for the assistance they have given us.

At 12:30 o'clock the benediction was pronounced by the Grand Chaplain, Frederick W. Hamilton and the Grand Council called from labor to refreshment. The companions then repaired to the banquet room, where luncheon was served.

At 2:15 o'clock P.M. some three hundred companions gathered on the boat for a sail of an hour down the Bay to Nantasket Beach, where, notwithstanding most unfavorable weather conditions, the time was pleasantly passed until six o'clock, when an excellent and bountiful dinner was served, which apparently counterbalanced much of the inconvenience the rain and wind may have caused.

At 8:00 o'clock the return boat was taken. The Masonic Temple, Boston, was reached about 9:30 and after a brief social period the Grand Council was closed.

"The end of a perfect day," so far as human efforts were responsible, and much credit is due those who devoted their time and ability to the consideration of the various matters necessary for its successful accomplishment.

A true record.
Attest:

Frederick T. Comee
Grand Recorder.